AN

EXPOSITION

OF THE

DOCTRINE

OF THE

CATHOLIC CHURCH,

With reſpect to controverted Points;

ABRIDGED

From the FRENCH Original

OF

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INTRODUCTION.

THE following ſhort Treatiſe is preſented principally to the Catholic Reader, that he may the better be able to give an account of the faith, which is in him. It was publiſhed about the year 1671, by the illuſtrious Boſſuet, and ſhortly after republiſhed with the approbations of the moſt eminent Divines, Biſhops and Cardinals of France, Germany and Italy, and finally of Pope Innocent XI. who addreſſed three Briefs to the Author.— The book is become, of courſe, a ſtandard of orthodoxy among us, as containing the genuine expreſſion of the belief of our church.

If this little book ſhould fall into the hands of any Proteſtant, he will find in it every material difference, between our Creed, and that of his own Church, clearly and accurately ſtated. If he ſhould ſee nothing concerning the depoſing power of the Pope, diſpenſations from oaths made to heretics, pardon granted for ſins to come, or unconditional abſolution from thoſe already committed, he will conclude, if he have charity, that nothing of that ſort is taught by us.

"There is only one place, it has been obſerved by an eloquent writer, whence a picture is properly viewed. All others are too far off, too near, too high, too low. Perſpective aſſigns that place in the art of painting: Who ſhall aſſign it in religion?" It is the hope of the tranſlator, that the following treatiſe will help to place his countrymen in that ſituation, being thoroughly convinced, that the Doctrines of the Catholic Church, which, improperly viewed, may appear diſtorted and deformed,

will ſhew themſelves, to the intelligent eye, by no means diſproportioned to the truth of the Goſpel.

We ſeek but to be known; and ſurely, in this enquiring age, when the ſentiments of the Muſſulman, Gentoo or Indian are eagerly inveſtigated, to aſk only this, cannot be aſking too much. That the reader, however, may have as little trouble, as poſſible, in making himſelf acquainted with an unfaſhionable ſubject, this treatiſe is reduced to a very ſmall compaſs. Every thing local or temporary is omitted. Whatever the author has ſaid to expoſe the inconſiſtencies of his immediate adverſaries, is alſo paſſed by. The deſign is only to inform, and that may be done without controverſy.

Religious animoſity muſt be a painful ſentiment to every well formed heart. To contribute to ſoften it, or to deſtroy it, muſt be a charitable office. Chriſtians, of all denominations, inſtead of quarrelling with each other, ſhould unite their endeavours againſt the infamous Philoſophiſm of the times Let them render their common citadel of the Goſpel impregnable; and then, as to their diſtinctive tenets, let them be viewed with candor, and diſcuſſed with charity. Let the obſtacles, ariſing from the heart, paſſion, intereſt, ſelfiſhneſs, be removed; and truth muſt be the gainer.

Yet, let no indifference for all religion be miſtaken for charity; If there be *one God*,
Eph. iv. 5. *one faith*, *one baptiſm*, truth muſt be one. From indifference to doubt, from doubt to diſbelief, the deſcent is almoſt imperceptible.

Philoſophiſm has not a greater friend than indifference. It undermines all religion moſt effectually. Let Charity combine with a ſincere deſire of knowing the truth, and a ſincere wiſh to embrace it, when known, and the Goſpel requires no more. On that ground ſincere Chriſtians of every denomination muſt embrace each other.

The Catholics of this Land have long been good ſubjects: We love and admire our preſent conſtitution: We ſeek no changes in Church or State; and we rejoice in the proſperity of our country, with as much ſincerity, as her moſt favoured ſons. In ſpite therefore of anniverſary ſermons, and hireling declamation, the Pope, it is hoped, will not long, continue to be conſidered as Antichriſt, or Catholics as Idolaters: The Spiritual Primacy of the ſucceſſor of St. Peter will not be found any longer ſubverſive of the civil power: He, who ſhall make the ſign of the croſs, to put him in mind of his crucified redeemer; or he, who ſhall aſk the prayers of the bleſſed Virgin, or of the other Saints, and in his devotions ſhall make uſe of a language common to all the ancient churches of the weſt, and ſtill more univerſal, than any other, he, who ſhall humble himſelf before the miniſter of God by a confeſſion of his ſins, or he, who ſhall, in order to learn the important duties of ſelf-government and ſelf-denial, ſubmit to the reſtraints on his appetite, which the laws of his Church enjoin; will not then be conſidered, preciſely on thoſe accounts, as a dangerous man, a libertine or an idiot.

AN

EXPOSITION, &c.

AFTER the long disputes which have divided Catholics and Protestants, the design, of once more stating the subjects in debate, may appear somewhat singular. But, it has been often remarked, that the aversion, which our adversaries feel for our sentiments, is occasioned, for the most part, by false notions, which are entertained of them. To state them therefore with simplicity and to distinguish them with accuracy, as defined by the Church in the council of Trent, will be no unacceptable service to those, who wish to judge of us with candour.

To the particular tenets of individuals among us, as neither necessarily or generally received, I shall pay little regard. The doctrine of every society must be drawn from its authentic decisions; and from such I mean to unfold ours, in a manner, that shall be perfectly comformable to what our church has always taught. Hence will result two good effects; First, that many disputes will entirely vanish, as they will appear to be founded solely on false conceptions of our doctrines; Secondly, that the differences, remaining on our side, will seem neither so capital, as they now do, nor even on the principles of our adversaries, at all injurious to the religion of Christ.

First, therefore, the Catholic Church teaches us as the foundation of all religion, that adoration is due alone to one God in three persons, Father, Son and Holy Ghost; that it consists

chiefly in believing, that he is the Creator and Lord of all things, and in adhering to him, with all the powers of our ſouls by faith, hope and charity, as to our infinite good, which alone can make us happy.

The ſame Church teaches, that this interior adoration, as well as its external marks, in other words, that all religious worſhip ought to terminate in God, as in its neceſſary object: If therefore the honour, which ſhe gives to the bleſſed Virgin and the other Saints, can be called religious, it is ſolely, becauſe it relates eſſentially to God. The Invocation of the Saints.

The cuſtom of praying to the Saints is allowed by many of our adverſaries to be as ancient as the 4th century; and when our church calls it an uſeful and laudable cuſtom, ſhe teaches us to pray to them in the ſame ſpirit of charity, and according to the ſame order of fraternal ſociety, in which we aſk the aid of our brethren on earth: Whence the Catechiſm, publiſhed by order of the Council of Trent, concludes, that, if the interceſſion of the Saints in heaven be injurious to the mediation of Chriſt, that of our brethern on earth is equally ſo.

The ſame Catechiſm ſhews the extreme difference between our petitions to God, and to the Saints. *We pray to God either to give us good things, or to deliver us from evil: But becauſe the Saints are more agreeable to him, than we are, we beſeech them to take up our cauſe, and obtain for us what we deſire. Hence we make uſe of two very different forms of prayer: Speaking to God, we ſay:* Have mercy Cat. Conc. Trid. Para iv.

on us: Hear us. *Addreſſing the Saints, we ſay only:* Pray for us. In whatever terms therefore we addreſs the Saints, the intention of the Church is always to reduce them to this form.

Seſſ. 25. The Council of Trent itſelf, preſcribing to biſhops, how they are to ſpeak of the invocation of Saints, commands them to teach, that *the Saints, who reign with Jeſus Chriſt, offer their prayers to God for men; that it is good and uſeful ſuppliantly to invoke them, and to have recourſe to their aid, in order to obtain benefits from God, through Jeſus Chriſt, his Son, our Lord, who is our only Saviour & Redeemer.*

The Council afterwards condemns thoſe, who teach a different doctrine. Thus therefore does our Church clearly and briefly explain herſelf in her authentic documents; nor can we conceive, with what ſhow of reaſon it can, after this be objected to us, that we depart from Jeſus Chriſt, when we addreſs his and our members, his children and our brethren, his ſaints and our firſt fruits, that they may pray with us and for us, to our common Father, in the name of our common mediator.

Let it not be objected to us, that we attribute to the Saints a knowlege of our hearts, which ſeems in ſcripture to be reſerved to God alone; for our Church decides nothing on this head. Whether they may know our wants and deſires by the miniſtry of the angels, who, according to the ſaid ſcriptures, are eſtabliſhed by God as his agents in the works of his providence, or whether God himſelf may make our petitions known to them; the Church

contents herſelf with aſſerting, in conſonance with all antiquity, that to pray to them is good and uſeful. Whatever means God may uſe for that purpoſe, this at leaſt muſt be allowed, that we are far from paying any idolatrous worſhip to creatures, becauſe in the greateſt Saints we acknowlege no excellence, which comes not from God, no conſideration, but from their virtues, and no virtue, but from his grace, no knowledge of human things, but from him, and no power to aſſiſt us, but by their prayers.

Images.

But as the honour, which the Church pays to the Saints, is frequently manifeſted before their images or relicks, I ſhall briefly mention her doctrine on thoſe points.

Seſſ. eâdem.

The Council of Trent expreſsly forbids us *to believe any divinity or virtue in images, which may claim our reverence*, and teaches, *that all the honour paid to them be referred to the originals, which they repreſent.* On this notion therefore is founded all our veneration for them. It cannot be denied, for inſtance, that the image of Chriſt crucified excites in us a lively remembrance of him, *who ſo loved us, as to deliver himſelf to death for us.* And when we honour the image of an apoſtle or a martyr, we do not mean ſo much to honour the image, *as to honour the apoſtle or martyr in preſence of the image.* This is the language of the Roman Ritual: And the Council of Trent expreſſes the ſame, when it ſays, that the honour, *which we pay to images, is in ſuch manner referred to their originals, that by the*

images, which we kiſs, and before which we kneel, we adore Jeſus Chriſt, and venerate the Saints, whom they repreſent.

Relicks. In the ſame ſenſe muſt be underſtood the honour, which we pay to Relicks, in imitation of the primitive Church. We venerate the bodies of the Saints, as victims offered to God by martyrdom or penance.

Would our adverſaries but reflect, how the affection, which we bear to any one, extends to his children, to his friends, or to whatever is connected with him, to whatever he has left behind, or to whatever recalls his memory; they could never ſurely think, that the exterior worſhip, which we permit, can be at all injurious to God, in whom alone it begins and ends. They would, on the contrary, allow, that, if He, jealous as he is of our love, do not conſider our hearts, as divided between himſelf and his creatures, when we love them for his ſake, He will not accuſe us of dividing our reſpect, when, for his ſake alſo, we honour thoſe, whom himſelf hath honoured. The terms of adoration, invocation, &c. may be abuſed by the uncandid & illiberal, but before our doctrine, thus ſtated with preciſion, and underſtood with charity, every objection muſt diſappear.

Juſtification. The ſubject of Juſtification will clearly ſhew again, how difficulties may be terminated by a ſimple expoſition of our ſentiments. We

Seſſ. 6. believe, ſays the Council of Trent, *that our ſins are gratuitouſly remitted to us by the divine mercy through Jeſus Chriſt:* To which it adds, *that we are ſaid to be* gratuitouſly *juſtified, becauſe*

nothing, which precedes our juſtification, whether faith or works, can merit that favour.

As the ſcriptures explain the remiſſion of ſin, ſometimes by ſaying, that God covers them, ſometimes that he takes them away, or that he effaces them by the grace of the Holy Ghoſt, who makes us new creatures; we believe, that all theſe expreſſions are to be joined, to give a perfect idea of the juſtification of a ſinner. We believe, that our ſins are not only covered, but entirely effaced by the blood of Jeſus, in which we are regenerated: And this, far from diminiſhing the idea, which we ſhould entertain of the efficacy of his paſſion and death, muſt rather exalt it.

The juſtice of Chriſt therefore is not only imputed, but actually communicated to his faithful by the operation of the Holy Ghoſt, ſo that they are not only reputed juſt, but really juſtified by his grace.

If the juſtice, which is in us, were juſtice only in the eyes of men, it would not be the work of the Holy Ghoſt: It is therefore juſtice even before God, ſince 'tis God himſelf, who produces it in us, by filling our hearts with charity.

Yet it is but too certain, *that the fleſh rebells againſt the ſpirit*, and the ſpirit againſt *the fleſh—and that we all fail in many things*: So that, although our juſtice be real, yet it is not perfect, on account of our concupiſcence — Hence the moſt neceſſary duty of Chriſtian juſtice, is continually to bewail our offences: And this obliges us to confeſs with St. Auſtin, that our juſtice in this life conſiſts rather in

Gal. 5. 17.

James 3. 2.

the remiſſion of ſin, than in the perfection of virtue.

The merit of works. Conc. Trid. Seſſ. 6. c. 16.

On the merit of works the Church teaches, that life eternal is propoſed to the ſons of God, *both as a grace mercifully promiſed them through Jeſus Chriſt, and as a reward faithfully given to their works and to their merits, in virtue of that promiſe.* Theſe are the words of the Council of Trent: But, leſt human pride ſhould be flattered by any opinion of preſumptuous merit, it adds, that the whole value of Chriſtian works comes from ſanctifying grace, which is gratuitouſly given to us, and is an effect of its continual influence.

The precepts, the exhortations, the promiſes, the threats and the reproaches of the goſpel ſufficiently prove, that we muſt work out our ſalvation by the co-operation of our wills with the helping grace of God. But it is a firſt principle, that free will can do nothing conducive to eternal happineſs, unleſs moved and ſtrengthened by the Holy Ghoſt. So that the Church, knowing that it is the Holy Ghoſt, who works in us whatever good we do, muſt believe, that our works are very agreeable to God. She uſes the word *merit*, in conſonance to the voice of all antiquity, to ſignify the value, the dignity of the works, which we do through grace. But as all the holineſs of them comes from God, ſhe receives, as catholic doctrine, that expreſſion of St. Auſtin, *that God, when he rewards the merit of his ſervants, crowns his own gifts.* They, who love truth and peace, will find this doctrine always maintained by our church. We acknowlege no life

no hope, but in Jeſus, who gives us by his grace to will and to do, according to his pleaſure.

The moſt neceſſary part therefore of our doctrine on Juſtification and Merit, conſiſts in theſe three points, laid down by the Council of Trent: *That our ſins are pardoned by a pure mercy through Jeſus Chriſt; that we owe to a gratuitous liberality that juſtice, which is in us by the Holy Ghoſt; and that all the good works, which we perform, are the gifts of grace.*

That no doubt may remain on this head, I ſhall endeavour next to explain, in what manner we conceive we can ſatisfy God by his grace. Our Church has always taught, that the Man-God Jeſus Chriſt alone can offer to his father a ſufficient ſatisfaction for our ſins. But having done this even ſuperabundantly, He could apply that ſatisfaction two ways, either by an entire abolition, without reſerve of puniſhment, or by changing a greater puniſhment into a leſs, an eternal into a temporal one. The firſt method is the moſt entire, and the moſt conformable to his mercy, and he adopts it in baptiſm: But we believe, that he makes uſe of the ſecond in the remiſſion of thoſe ſins, into which we fall after baptiſm, compelled in ſome meaſure by the ingratitude of thoſe, who abuſe his firſt gifts: So that, although the eternal puniſhment be remitted, a temporal one ſtill remains to be endured. Satisfactions.

We muſt not however conclude, that God has not entirely ſatisfied for us; but, on the contrary, that having acquired over us an abſolute right, by the infinite price, which he has paid for our ſalvation, he grants us pardon

on what condition, and with what reſerve he pleaſes. It would be highly injurious to queſtion the infinity of his merit, becauſe he has not thought proper to releaſe us from death and infirmity, the conſequences of the original offence. 'Tis enough, that he has paid the price, by which we ſhall hereafter be wholly redeemed: 'Tis ours, to receive with humility and gratitude each part of his bounty, and with adoration to contemplate the degrees, by which it has pleaſed him to advance our deliverance, according to the order eſtabliſhed by his wiſdom, his goodneſs and his juſtice.

Leſt we ſhould therefore abuſe the facility of pardon, we are bound to undergo temporal puniſhments, after our ſins are remitted; hence the neceſſity of penitential works, which are to be performed in the ſpirit of humility; and hence the canonical penances formerly impoſed by the Church. When ſinners undergo theſe penitential works with humility, it is called Satisfaction: When, in conſideration of their fervour, or of other good works, which the church preſcribes, ſhe relaxes ſomewhat of the puniſhment enjoined, it is called an *Indulgence* *

Indulgences.

Concerning Indulgences, the Council propoſes nothing to our belief, but that the *power of granting them has been given by Jeſus Chriſt to the Church; and that the uſe of them is ſalutary;* adding, *that they ought to be retained, but*

Seſſ. 25.

* Concerning indulgences we lament, that there ſhould have been, and ſtill may be, in ſome countries, groſs ſuperſtitions.—But ſuch will ever be the offſpring of enthuſiaſm and ignorance. In England there are few or none, becauſe Engliſh catholics are, in general, well informed.

with moderation, leſt eccleſiaſtical diſcipline be enervated by too great a facility.

They, who depart this life in grace and charity, but without having paid the debt reſerved by divine juſtice, ſuffer in the next life. Hence all antiquity offered prayers, alms and ſacrifices for the faithful departed, in the ſure faith, that they might be aſſiſted by theſe means. This is all, that the Council of Trent propoſes to our belief concerning the ſouls in Purgatory. It determines nothing with regard to the place or nature of their puniſhment.—Concerning theſe and other like queſtions it enjoins a total ſilence, & reprehends thoſe, who ſeek to propagate ſuch uncertain ſpeculations. Purgatory.

The connexion of doctrine requires, that we ſhould now ſay a few words concerning the ſacraments, by which the merits of Chriſt are appplied to us. The ſacraments are not only ſacred ſigns, which ſignify grace or ſeals, which confirm it, but the inſtruments, by which the Holy Ghoſt, if we be well diſpoſed, applies it to us, and confers it on us, by means of the words pronounced and the action performed over us. Sacraments

When God attaches his grace to external ſigns, which in their nature bear no proportion to an effect ſo ſublime, he clearly ſhews that, beſides all we can do by our good diſpoſitions, a ſpecial operation of the Holy Ghoſt, and a particular application of our Saviour's merits, are neceſſary for our ſalvation.

We acknowlege ſeven of theſe ſacred ſigns or ceremonies, eſtabliſhed by Chriſt, as the ordinary means of our ſanctification.

Baptiſm. With reſpect to baptiſm, we agree entirely with the doctrine of the Church of England.

Confirmation. The impoſition of hands, practiſed by the apoſtles, to confirm the faithful in all trials of their faith, we call a ſacrament, becauſe its principal effect is the interior deſcent of the Holy Ghoſt upon the ſoul, and the infuſion of his gifts. As ſuch it has been retained by all churches ſince the apoſtles. We make uſe of Chriſm or holy oil, in order to repreſent more expreſsly the internal unction of the ſpirit.

Penance. We believe, that it has pleaſed Jeſus Chriſt, that all thoſe, who have ſubmitted to the Church by baptiſm, and have afterwards violated the laws of the Goſpel ſhould ſubmit to the judgment of the ſame church, in the tribunal of penance, where ſhe exerciſes the power, delegated to her, of remitting or retaining ſin. The terms of the commiſſion, given to her miniſters, to abſolve from ſin, are ſo general, that it cannot, without raſhneſs, be reſtrained to public ſins: And as, when they pronounce abſolution in the name of God, they follow only the expreſs terms of their commiſſion, we may ſay the judgment is given by Chriſt himſelf, whoſe miniſters they are.

This judgment being ſo neceſſary a curb to licentiouſneſs, ſo fertile a ſource of prudent advice, ſo wholeſome a conſolation to ſouls, truly contrite for their ſins, when their abſolution from them is not only declared in general terms, but upon a particular examination of their ſtate and good diſpoſition, is really imparted by the authority and in the name of God; we think our adverſaries may regret its

loſs, and ſilently wiſh, that an undiſtinguiſhing reformation had not retrenched ſo ſalutary a practice. *

The Holy Ghoſt having attached to Extreme Unction, according to St James, an expreſs promiſe of the *remiſſion of ſin*, and of *alleviation to the ſick*, no requiſite of a ſacrament is wanting to this holy ceremony. Extreme Unction. St. James, v. 14, 15.

The impoſition of hands, which the miniſters of the goſpel receive, being accompanied by the *virtue of the Holy Ghoſt*, and the *infuſion of his gifts*, we number, for that reaſon, among the ſacraments. Order. i Timothy, iv. 14. ii Timothy, i. 6.

When we conſider, that Chriſt has given a new ſanction to an indiſſoluble union formed between two perſons, and reflect, that this union is a ſign of his eternal union with his church, we ſhall readily allow, that the marriages of the faithful are ſanctified by the Holy Ghoſt, and by a particular grace, and we ſhall bleſs our God for thus conſecrating the origin of our being. Matrimony. Eph. v. 32.

Concerning the Euchariſt, it will be neceſſary to explain our doctrine ſomewhat more at length, and on that account, I have reſerved it for the laſt. Euchariſt.

The real preſence of the body and blood of our Lord in this ſacrament is ſolidly proved by the words of the inſtitution.—*This is my body*, &c. which we underſtand literally. It is their's, who underſtand them otherwiſe, to account for their figurative ſenſe. As we ſee nothing in

* The Church of England adviſes this practice, both in the communion ſervice, and in the viſitation of the ſick. What ſhe adviſes, our Church enjoins.

them, which points out any but the literal ſenſe, we are no more to be aſked, why we purſue it, than a traveller is, why he follows the high road. But a variety of conſiderations tends to confirm us in it.

The words of Jeſus Chriſt—*Take, eat, this is my body, given for you*—Shew us, that as the Jews were not only in ſpirit united to the victims immolated for them, but actually eat of the ſacrificed fleſh, as being concerned in the oblation: So Chriſt, having become our victim, ordained, that we ſhould eat in reality of the fleſh of this ſacrifice, in order that this actual communication might be a perpetual teſtimony to each of us that for us he took his fleſh, and for us he ſacrificed it.

God had forbidden the Jews to eat of the victims offered for ſin, to teach them, that the real expiation for ſin was not by the Law, or by the blood of animals. The whole people was interdicted, as it were, by this prohibition from actually partaking of the remiſſion of ſin. It was proper therefore, that the body of our Lord, the true ſin-offering, ſhould be received by the faithful, to ſhew them by that participation, that the remiſſion of ſins was accompliſhed in the new Law.

God alſo forbad the Jews to eat blood; and one of the reaſons was, *that blood is given us for the expiation of our ſouls.* Chriſt, on the other hand, gives us his blood to drink, *becauſe it is ſpilt for the remiſſion of ſin.* The participation then of the ſacrifice of Jeſus is actual and effective in the new alliance. Yet, as he wiſhed to exerciſe our faith in this myſtery,

Leviticus, 17. 11.

he has given us his fleſh and blood enveloped under a foreign appearance, without depriving us of its reality and ſubſtance.

It appears then to us that, to accompliſh the ancient figures, and to put us in actual poſſeſſion of the victim offered for ſin, Chriſt intended to give us in truth his body and his blood. He has told us ſo himſelf, and we believe his words in ſimplicity. It ſhould not be anſwered, that our ſenſes explain them; for the authority of Him, who ſpeaks, is above the ſenſes, and his power above all nature. It was as eaſy to the ſon of God to give us his body in the Euchariſt, by ſaying—*This is my body*—as to cure a woman, by ſaying: *Woman, thou art made whole;* or to preſerve a young man's life, by ſaying to his father:—*Thy ſon liveth;* or in fine to remit the ſins of the paralytic, by ſaying: *Thy ſins are forgiven thee.*

As faith therefore is applied to in this myſtery, and not the ſenſes, every thing with regard to them ſtill remains in the ſame ſtate: 'Tis faith alone, which attentive to the words of Him, who can do all things in heaven and on earth, acknowledges herein no other ſubſtance, but that mentioned in the words of Chriſt; I mean, the real body and blood of Jeſus Chriſt, into which the bread and wine are changed: And this is what we call *Tranſubſtantiation**. Appearances ſtill continuing the ſame, a ſuperior authority intervenes to aſſure us of a change. We liſten to Him, Tranſubſtantiation.

* That the word is not in ſcripture, is no reaſon, why we ſhould not uſe it. Neither *Trinity* nor *Conſubſtantial* are there; yet they are admitted, becauſe expreſſive of the belief of all Chriſtians.

who ſays, that what we eat is his body; and therefore believe, that the ſubſtance of bread is no more, and that the appearances, which remain before our eyes, are the ſign of the body of Chriſt, which we adore as really preſent, convinced that the almighty words of the ſon of God operate, what they announce.

The Sacrifice of the Maſs.

Theſe things ſuppoſed, there is little difficulty in the ſacrifice, which we acknowledge in the Euchariſt. We remark two actions in this myſtery, really diſtinct, though correlative, the Conſecration, by which the bread and wine are changed into the body and blood, and the Manducation or Communion. In the conſecration, the body and blood are myſtically ſeparated, becauſe Jeſus Chriſt ſaid ſeparately,—*This is my body*,—*This is my blood*. This is a lively repreſentation of his death. Finally, this religious act is an acknowledgement of the ſupreme dominion of God, becauſe Jeſus Chriſt, thus preſent, renews and perpetuates the memory of his obedience even unto the death of the croſs: Hence it is a true ſacrifice.

This act is doubtleſs of itſelf agreeable and propitiatory before God, becauſe it offers up his beloved Son, and preſents before his eyes the very death, by which he was appeaſed. Even the very preſence of Chriſt muſt be of powerful avail before him for all mankind. We believe therefore, that Chriſt repreſents continually to his Father the death, which he ſuffered for us; and in this ſenſe, we ſay, that he offers himſelf for us in the Euchariſt, and that this offering muſt render God propitious

to us. We unite ourſelves to him under theſe ſigns of death; we offer him to God as our only victim, our only propitiation, proteſting we have nothing elſe to offer to him, but Jeſus Chriſt, and the infinite merits of his blood.

Such is the ſacrifice, which we acknowledge in the Euchariſt, a ſpiritual ſacrifice and worthy of the new alliance, in which the victim is perceived only by faith, and blood ſpilt only in myſtery, yet a true ſacrifice, in as much as Chriſt is therein preſented to God under the figure of death, and a commemorative ſacrifice, which is the ſame with that performed on the croſs in ſubſtance and efficacy, and different only in the manner of offering. It *is inſtituted*, ſays the Council of Trent, *to perpetuate the memory of that ſacrifice, and to apply its merits to us for the remiſſion of our ſins.*

All diſpute therefore on this head, ſhould be reduced to the queſtion of the real preſence: Becauſe if Chriſt be really preſent in the Euchariſt, he is offered up to God for our ſins. Nor can ſuch offering be ſaid to be injurious to the ſacrifice of the croſs, becauſe it is virtually the ſame, being a renewal and application of that perfect propitiation, which he then wrought for us in his blood. We muſt conclude then, that Jeſus Chriſt, who offered himſelf once an humble victim of the divine juſtice, ceaſes not to offer himſelf for us; that, as whatever preceded the ſacrifice of the croſs, was a preparation for it, ſo whatever follows it, is a conſummation and application of it; and that, although the price of our redemption is not paid a ſecond time, yet that redemption

is continually applied to us in the ſacrifice of the Maſs

Communion under one kind.

From the doctrine of the real preſence it follows alſo, that Jeſus Chriſt is received wholly and entirely under either ſpecies, whether of bread or wine, becauſe his body and blood being no longer ſeparated but in myſtery, he muſt be received without diviſion, if received at all. On this ground, the church, interpreting the precept of communion, has declared, that it may be complied with under one kind, and has in fact reſtrained the people from receiving under both. This was done to avoid the confuſion and irreverences, which negligence began to occaſion. She will reſtore the liberty of both kinds to her children, when ſhe ſhall judge, that peace and unity require it.

Scriptures, and Tradition.

The Scriptures and the authority of the Church are the remaining points of diſcuſſion. Chriſt having founded his church by preaching, the unwritten word was the firſt rule of faith: And, when the ſcriptures of the new Teſtament were added, the unwritten word could not thereby loſe its authority. Hence we receive with equal veneration, as St Paul orders, *the traditions, which we have learnt,* by *writing* or *by word of mouth.* Now when a doctrine is embraced by all Chriſtian churches, without its beginning being known, we conceive, it muſt have been taught from the beginning: And we cannot but receive, with the ſubmiſſion due to divine authority, whatever is thus eſtabliſhed.

2 Theſſol. c. 14.

The Church.

The ſcriptures and tradition being left by God to the guardianſhip of the Church, we

receive them from her hands. On what other authority indeed can it be, that Proteſtants receive certain queſtionable books, ſuch as the Canticle of Canticles, the Epiſtle of St. James, rejected by Luther, or that of St. Jude, which quotes apocryphal writings? Or on what authority is it, that the whole body of Scripture is received as divine by Chriſtians, even before they have judged of the ſpirit of each part by a diligent peruſal?

Being thus connected with the Church by means of the Scriptures, which we receive at her hands, we learn Tradition alſo from her, and by tradition the true ſenſe of the ſcriptures. Hence the Church declares, ſhe ſpeaks nothing from herſelf; ſhe invents no new doctrine; ſhe is only the guardian of the old; under the guidance of the Holy Spirit, whom Chriſt promiſed always to give to her, ſhe follows and announces the revealed truths, which ſhe has always received.

That the Holy Ghoſt ſpeaks by her, appears from the diſpute, which aroſe in the time of the Apoſtles, concerning the ceremonies of the Law; and their Acts have informed all ſucceeding times, how ſimilar diſputes are to be terminated. Whenever differences ſhall ariſe among the faithful, the Church will interpoſe her authority: Her paſtors aſſembled will ſay in imitation of the Apoſtles: *It ſeemeth good to the Holy Ghoſt and to us.* When ſhe ſhall have ſpoken, her children will know, that they are not to queſtion anew the points, which ſhe has decided, but receive them with humble ſubmiſſion. They will follow the

Acts, xv. 41. example of St. Paul and Silas, *who went through the provinces, teaching all to observe the decisions of the Apostles.*

It is thus, that Catholics acquiesce in the judgment of the Church, because they believe, that by her mouth the Holy Ghost pronounces: And therefore, after have said in the creed,—*I believe in the Holy Ghost*—We add immediately—The *holy Catholic Church.* We thus acknowledge in the Church a perpetual and infallible truth, because the Church, in which we profess to believe, would cease to be a Church, if she ceased to teach the truths revealed to her. They therefore, who fear, lest she abuse her power for the propagation of falsehood, believe not in Him, by whom she is governed.

In fact, they, who reject this authority, are reduced to establish a like authority among themselves. There is not an established church among all those of the reformation, which does not lay claim to an authority of teaching her children, what they are to believe; an authority, which, however necessary in every society, is clearly contradictory to the principles, on which the Reformation was established. But indeed, unless we are to allow as many religions, as there are teachers, & almost as there are individuals, some authority must exist, from which, in matters of faith, there can be no appeal. Let those therefore, who renounce an authority, which has grown venerable by a duration of seventeen hundred years, see upon what grounds, they can lay claim to a superior guidance.

To avoid the anarchy and confuſion, which ariſe from the indulgence of private opinion, we willingly ſubmit to receive our faith from an authority, which we believe we can trace through all ages to its divine original. Jeſus Chriſt willed, that his Church ſhould be one, and to cement its unity, eſtabliſhed the Primacy of St. Peter, in whoſe ſucceſſors we acknowledge the ſame primacy to exiſt. Hence that ſubmiſſion & obedience is due to them, which the Councils and Fathers have always required. Setting aſide all diſputed points*, reſpecting the power of the ſucceſſors of St Peter, it is ſufficient, if Catholics acknowledge a Head, eſtabliſhed by God over his whole flock, to conduct it in his ways. The authority of that Head is grounded on the Goſpel, and confirmed by all tradition: We therefore acknowledge it to be the centre of Catholic unity.

The Primacy of St. Peter, and of his ſucceſſors, the biſhops of Rome.

Such is the Catholic doctrine, as to the chief points in diſpute between us and the reformed Churches; and thus expounded, it will ſurely be allowed, even by them, to be in no wiſe ſubverſive of the intereſts or truths of Chriſtianity. Catholics therefore may felicitate themſelves, that they have not run the extreme hazard, to which all innovation or reformation in ſuch important points muſt ever be expoſed.

* Such is the queſtion reſpecting the Pope's infallibility. The Catholic divines, who have held that opinion, have always confined his infallibility to thoſe dogmatical deciſions, which, in quality of ſupreme paſtor of the church, after due examination and diſcuſſion, he pronounces upon any controverted point of doctrine, canonically brought before him to be determined. Whether theſe deciſions, thus given, be final, or ſubject to the judgment of the univerſal church, are ſurely very harmleſs queſtions, which are frequently agitated in catholic ſchools.